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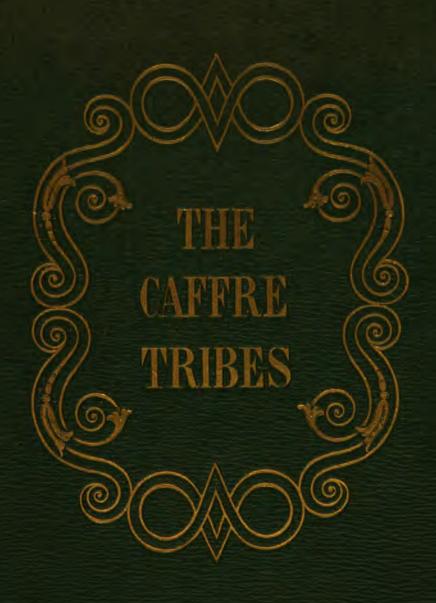
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## SKETCHES

OF SOME OF THE

## VARIOUS CLASSES AND TRIBES

### **Enhabiting**

THE COLONY OF THE CAPE OF GOOD HOPE, .

AND

## THE INTERIOR OF SOUTHERN AFRICA,

WITH

A brief Account descriptive of the MANNERS AND CUSTOMS OF EACH.

London:

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M.DCCC.LI.





#### PREFACE.

THE originals of these Sketches are from the talented pencil of a gentleman many years resident at the Cape, and were taken by him from Nature during an Expedition into the Interior. The Letter-press, descriptive of the Plates, contains little original matter, it is principally compiled from the various works of travellers who have visited that portion of our Colonial possessions, and nothing more has been attempted than a brief reference to such facts as appeared best to illustrate the customs and manners of each class or tribe represented. While whole volumes have been devoted to the varied statistics connected, it may be said, with a single race inhabiting those regions, it will be readily understood that the difficulty in the present instance has been to restrict the description to those limits which the nature of such a work rendered imperative, and it is only hoped that the short account here given in reference to each tribe, may induce in the reader an increased interest in those varied races of the human family, and thus lead him to feel a deeper solicitude for their moral and spiritual civilization and improvement; a result that can hardly fail to follow an attentive perusal of those writers on Southern Africa whose works, wherever they have been quoted in the present Sketches, will be found duly acknowledged.

#### I—II—III—IV—V—VI—VII.

#### HOTTENTOTS.

Southern Africa is peopled by nations of two distinct origins, who may be designated the aboriginal inhabitants of the country, the Hottentots and the Caffres. The Hottentot race differs from every other nation of the Globe, and they are distinguished from their immediate neighbours by the peculiarity of their language, the colour of their skin, their cast of features, and their comparative small stature. Within the Hottentot race may be included the tribes denominated Bushmen, the Namaquos, and Horaquos, as well as the Hottentots proper, who at the present time, and before the discovery of the Cape by Europeans, inhabited the Colony. That part of Africa which they occupy may be termed the country of the Hottentots. Burchell writes that it is a remarkable fact that while the Caffre race have reached nearly the highest degree or modification of patriarchal authority, the Hottentot remains everywhere at the lowest, and without a head or any governing power. They have ever been an uncontrolled people, living in the simplest and rudest form of human society. Every different view of the Hottentot tribes, whether physically, geographically, or morally considered, serves only to strengthen the first impression which they make, namely, that they constitute an isolated and very distinct race of human beings, whose locality at the southernmost point of Africa is a mystery hitherto unexplained, and the history of whose first existence in the land which they now occupy will probably for ever remain unknown, as one of those many circumstances of the creation, the incalculably remote antiquity of which has veiled them in the deepest obscurity: From the earliest period since the Cape was first taken by the Dutch have the efforts of Missionaries been directed to recover this people from their degraded condition. So early as 1737 a person named Schmidt was sent out by the Moravian Society, who established himself at Genardendal; he returend in 1744. But again in the year 1792 three Missionaries were sent out by the same society, with the permission of the Dutch East India Company, and they fixed themselves at the same spot, and now the Moravian Institution at Genardendal is well known throughout the Colony. Here it may be said the first seeds were sown for the recovery of this despised and degraded race, and to a certain extent with considerable success within the immediate vicinity of the operations of the Mission, and Burchell has given a most glowing description of the supposed results of their labours; but this was in 1810, and though doubtless much was and is being effected by the Moravians within the sphere of their operations, still as this is very limited, if not entirely confined to the particular locality where they have their chief station, the healthy influence thus exercised over a few has not been felt by the mass, who it is feared have rather degenerated than improved; but the Moravians still have the merit, and it is no inconsiderable one, of having been the originators of a system intended to raise the whole class in the scale of civilization. Other societies in different parts of the Colony have likewise directed their attention to the improvement of these people, but it is generally admitted that on the whole their efforts have signally failed of the object contemplated, and if we look for the cause of this unhappy result, it will be found more in their natural indolence of character and their propensity to drink than in the absence of efforts for their moral and spiritual amelioration; at the same time it is not to be denied that much more might have been done by

successive Governors of the Colony, and it is recorded by Burchell as a melancholy fact that these people have not been rendered happier by their intercourse with Europeans, nor, he adds, have they been made better or morally wiser, and so far back as 1812 it was this writer's conviction that the then state of the Hottentot race was far less happy, far less peaceful, than it was before they came under the rule of Europeans, and he closes his reflections with this remark: "If European policy required our taking possession of the Colony, we owe it as a duty and as the smallest return to be kind to its oborigines, to men who may no longer tread the ground over which their forefathers led their flocks, over which their ancestors were probably the first to imprint the human footstep." Since Mr. Burchell indulged in these reflections, justified unhappily by facts brought under his own observation, forty years have elapsed, during which interval great changes have necessarily been worked, and though as regards their treatment no difference is now made or permitted to be made by others between Hottentots and any other class of Her Majesty's subjects in these parts, all enjoying equal rights and living under the same laws, yet it does not appear that the moral and intellectual improvement of the Hottentots has in any degree kept pace with those changes, and it is sad to think that where they have been most brought into contact with Europeans their natural vices and propensities have been strengthened rather than checked, while their natural indolence of character has led to the degrading vice of drinking, to which they have become much addicted, and for which they are indebted to the facilities afforded them through their intercourse with civilized Europeans, indeed the facilities offered in Graham's Town and other large towns of the colony for indulging this habit have gone far to counteract the efforts made to raise them from their degraded state. The bottle also finds many votaries amongst the women, and when either sex begins to drink they never cease until they have expended all they are possessed of. The Hottentots are accustomed to fill various domestic stations, such as coachman, groom, &c., and they invariably accompany Europeans on all expeditions into the interior, in different capacities; but the very best servant often becomes useless and perfectly destroyed by this vicious habit, which appears now to be the most characteristic and distinguishing feature of these people, as it positively unfits them for employment of the most ordinary and irresponsible kind. To such an extent has this vice been carried, that the gradual decay of their race, which might otherwise be regarded as a remarkable fact, has been ascribed solely to drinking. They die off in early manhood, owing principally to the fearful and shocking practice of accustoming them as children to the habit of dram drinking and smoking dacca or wild hemp, and it has recently been calculated that, before many years are past, Graham's town and other large towns which formerly contained vast numbers of Hottentots, will be entirely depopulated of this class, and this opinion is based upon the circumstance of the rapid decrease of their numbers during the last few years, as well as from the fact that many villages formerly peopled with Hottentots have become quite deserted, and left without a vestige of them, and it is supposed the race will ere long become extinct.

#### VIII—IX—X—XI—XII—XIII—XIV—XV—XVI.

#### BECHUANAS.

These nine plates represent different individuals belonging to the Bechuana tribe of the Caffre race. They occupy a large tract of country reaching from Griqua land to the borders of the great lake, in latitute 200.190. The Bechuanas are divided into numerous tribes or clans, each having its own hereditary chief, similar to the Zoolus, whose authority is in most cases absolute, and though invested with the power of life and death it is customary on occasions of great importance to call together a council for advice. The Bechuanas are not so athletic as the Zoolus, or so brave in war; they are afraid of fire arms, and any tribe possessed of muskets is perfectly safe from molestation by the Bechuanas. Guns are however in use amongst them for hunting, &c., and some of them are by no means contemptible shots. They subsist chiefly by agriculture, and cultivate principally a small grain resembling millet, known in India as cholam, also maize in small quantities, as well as pumpkins and water melons. Tobacco is also grown by the Bechuanas; they make it into snuff, and it is esteemed by them as an article of great luxury. Recent travellers have also discovered tobacco growing on the borders of the great lake of Gnamia. The cultivation of the land is carried on entirely by the women, and in consequence the more wives a man has the better he lives. The women, even those in the higher ranks, sow and reap the grain, as well as store it, and, more onerous than all, nature's charge, the rearing of a family, devolves exclusively on them. Fighting, hunting, tending cattle, milking cows, and preparing furs and skins for cloaks, are the chief occupations of the men. Milk may be said to form the staple sustenance of these people, but it is never used until it is sour, which however soon happens, as it is put immediately into what is called a milk sack, made of the skin of the Quagga, in which there is always some remains of the former milk, consequently the new milk is not long in acquiring the desired quality. The Bechuana women, from the hard work they perform, have a very haggard and worn appearance, and, owing to the heavy burdens they are forced to carry, they have invariably very thick legs and ankles. They are decidedly very ugly, and to add to their charms they are accustomed to besmear their bodies with grease, red ochre, and other mixtures which are not only disgusting, but emit usually an unpleasant odour; they also plaister the hair with a substance containing mica, which gives it a sparkling or brilliant appearance. The dress of the women consists of a single petticoat reaching to the knees, generally made of the skin of the roe buck, and has always a white border of two inches in breadth. They also wear a kaross across the shoulders, and in the very cold weather a cap made of fur; their ornaments consist of bangles, armlets made of beads and brass wire, and the number of these ornaments is usually indicative of the rank of the wearer. Marriage amongst the Bechuanas is a mere matter of traffic: when a man wishes to marry any particular female, he gives the father so many oxen or sheep, according to the rank or beauty of the girl, and it is not unusual, when a wife grows old, to sell her again for a few goats to some young man who cannot afford the price of a young wife. A man may have as many wives as he pleases, and each wife has her own hut, and manages her affairs quite apart from the rest. Positive obedience to their husbands is one of the primary duties inculcated on the young females by those of mature years. The Bechuanas have no worship of any kind, but they

are very superstitious, and firmly believe in witchcraft. Among the most remarkable of their superstitious notions may be mentioned one common to all the tribes of the Bechuana nation: it is the belief in the power of certain individuals of their community to produce rain. This profession of rain maker, as it is called, is of course very profitable in a country noted for drought, and where so much depends on the periodical rains. Each tribe has its own rain maker, besides several other pretenders to the art, and every shower that falls is claimed by some one or other of these impostors. The mode of proceeding observed when they are required to produce rain is this: they compound various herbs and bulkous roots, which are burnt, and then mixed with water and stirred about with a stick until froth appears, which is supposed to break the clouds, and thus cause them to discharge their contents. The rain makers are of course very cunning, and will seldom attempt to practise their art unless the clouds indicate a shower, and should they be disappointed they resort to many subterfuges to account for the failure, which however does not always save them from a violent death at the hands of their disappointed and enraged employers. The Bechuants also believe that everything can be done by medicine, and further that for every evil that befalls them there is a remedy in some herb, although they may not be able to discover what the particular herb is. This idea has given rise to another profitable employment, viz., the sale of medicines, and there are in consequence a number of idle impostors in each tribe who follow this occupation, and a man can do nothing without their assistance: if he wishes to hunt, he must have a medicine to enable him to shoot straight; if he has to do with the use of iron in any shape, he must first have a medicine to find out the ore, and another to enable him to smelt it. various medicines are however neither taken internally or applied externally; the possession of them is alone sufficient to insure the desired object, and even in the case of sickness, the remedy, whatever it may be, is simply placed on a stick in front of the patient, when it is expected to effect the cure. Most of the Bechuana tribes are called after some particular animal, regarding which they have some sort of superstitious respect which debars them from eating it, under the idea that death would follow. the Bequaines are named after the alligator, and in consequence they will not eat anything in the shape of fish or that lives in the water, not even the flesh of the Hippopotamus. One amongst many peculiar national ceremonies or customs which they have is that of circumcision, of which they are as tenacious as the Hindoo is of his caste, and it is not until this ceremony, which takes place usually at the age of ten, twelve, and fourteen, that youths can put on the dress of a man, and carry the shield and wield the javelin, and on these occasions very great cruelties are practised, in order, as it is stated, to harden the youths for war.

Plate VIII is a warrior of the Bechuana race, dressed in his war habiliments. In his hand he holds the sheaf of assagai and a shield which is of ox or buffaloe hide, sufficient to ward off an arrow or half spent spear; he also has on his tiger skin cloak. The form of the shield, it will be observed, is very peculiar, and different from that of the Zoolu Caffres, or Matabeles, whose shields are oblong, of about four feet in length, and which cover the whole trunk of the body; those of the Bechuanas are only 25 inches by 18. Every male in the nation is accustomed from his youth to the use of the assagai, and he never leaves his home without taking several of these weapons in his hand (Plate IX); it is necessary, both for his personal defence as well as for the purpose of killing any game that may chance to come in his way; all the men are thus equally prepared for warfare, and every one capable of throwing the assagai is liable to be called out by the chief, and sent on warlike expeditions,

whatever his rank or employment, and any hesitation to the commands of the chief would be severely punishable. Their mode of warfare consists in treacherously surprising their enemy, or secretly carrying off their cattle; they seldom make an open attack or engage in regular combat.

The head dress and the mode of wearing the hair, as seen in Plate X is rather emblematic of the Basutoos or Zoolus, but the umbrella and ornaments are characteristic of the tribe of which we are speaking. This umbrella or parasol is made with ostrich plumes fixed round a small circular piece of stiff hide, through the centre of which a long stick passes and forms the handle; the whole apparatus is said by Burchell to have precisely the form of our English parasols, differing only in its materials. In the absence of the parasol they carry a branch over their heads in the hot weather.

I cannot, I think, do better than close this sketch with a few remarks on the result of Missionary labours among these people. Notwithstanding the many obstacles arising from their national ceremonies, and polygamy, to which they cling, the efforts of the Missionaries, chiefly under the direction of Mr. Moffat, have of late years, been richly rewarded. At Kurnman Mr. Moffat has a most promosing station, and is now daily adding to his converts; he has three churches in the country, besides the principal one at Kurnman, with schools attached to each. In the town of Kurnman there are upwards of 300 Christians or converted Bechuanas, all of whom can read, and most of them are able to write. Mr. Moffat has alone the great merit of forming the Bechuana into a written language, and he has since translated the greater part of the Scriptures, as well as many other useful books, which are prepared and printed on his own premises in that distant land. In Moffat's Travels will be found many interesting facts connected with the progress of Missionary labour amongst this people, and he writes that the same Gospel whick had taught them that they were spiritually blind, miserable, and naked, discovered to them also that they needed reform externally, and thus prepared their minds to adopt those modes of comfort, cleanliness, and convenience which they had been accustomed to view only as the peculiarity of a strange people. Thus by the slow, but certain progress of Gospel principles, whole families became clothed and in their right mind; ornaments which have been described as being in high repute were now turned into bullion to purchase skins of animals, which, being prepared almost as soft as cloth, were made into different articles of European dress. One would bring these prepared skins to get them cut into gowns, another wanted a jacket, and a third would be desirous of a pattern, while another would bring a garment upside down, and ask why it would not fit? All these things, however trifling they may appear, were the precursors of a mighty change, which has since developed itself, and were the elements of a system which was destined to sweep away the filth and customs of former generations, as well as to open up numberless channels for British commerce which but for the Gospel might have remained for ever closed. He adds: our congregation is now a variegated mass, including all descriptions, from the lubricated wild man of the desert to the clean and comfortable and well-dressed believer.

PLATE VIII-XVI.

#### XVII-XVIII-XIX.

#### KORANNAS.

The Korannas, though a distinct people, are a race of pure Hottentots who have attached themselves to the vicinity of the Orange River on the north side, and from whose principal branches they seldom or never emigrate to any considerable distance. In features and general appearance they are hardly distinguishable from the Griguas, or indeed from any of the Hottentot class, the whole race possessing the same physical characteristics as well as the same manners and customs. Their language is described by Burchell as a dialect of the Hottentots, but differing from it so much that at first it is not without difficulty their words can be recognised, though of course this wears off with practice.

The Korannas are divided into a number of independent clans, or kraals, as they are termed in colonial phraseology, each having a chief or captain, who is usually the person possessing the greatest property, but his authority is extremely limited and only obeyed so far as it meets with general approval. They are a pastoral people and possess large herds of cattle as well as sheep and goats, and they move about from place to place as the want of pasturage or caprice may dictate; their huts are only composed of a few sticks and a covering of bats, so that they are easily removed. Formerly the Korannas were accustomed to wear only the kaross, with a sort of leathern apron for the women, and indeed this was the only dress of all the Hottentot race, but of late years they have adopted the costume of the Griguas, such as is seen in the Plate. They are a wild, indolent and unenterprising people, friendly to strangers and anxious for peace with all the neighbouring tribes except the Bushmen, against whom they bear inveterate hatred and are continually at war. The same weapons, the quiver, bow and poisoned arrows are in use among all the Hottentot nations, those of the Bushmen being inferior in size and workmanship; but muskets are now in general use among the Korannas; these they purchase from the English traders, who receive in exchange sheep and cattle. The Korannas do not work in iron, consequently all their knives and other implements are purchased either from the Bechuanas or from the Boors. Their only marriage ceremony consists of a feast given by the Bridegroom and by the relatives of the Bride. They are fond of dancing and singing by moonlight, and relating stories and adventures to each other They seldom have more than four or five children, and they have a barbarous over their evening fires. practice of destroying one of the children when twins are born. The Korannas are not given to drink like their neighbours the Colonial Hottentots, but this is rather owing to the absence of means than the want of inclination, as they are accustomed to make an intoxicating sort of mixture, the precise nature of which is not known, but the principal ingredient is honey. They are very subject to consumption, a disease peculiar to all the Hottentots and attributed to the pernicious but constant habit of smoking Dabba or wild hemp. When a Koranna dies without children, it is customary for his brother to take whatever property he may have left, while the widow of the deceased is only entitled to that share of it which has been gained by her own labour and management. They have no religious ceremonies deserving the name, and but faint ideas of futurity, and until the Missionaries visited them they had no definite notion of a Supreme Being, nor of a state of future rewards and punishments. They are like all the Caffre race, addicted to witchcraft and sorcery, and they resort to these as a means of tormenting one another.

Their mode of burial is the same with all the Hottentots, the body when interred is always wrapped up up in the "kaross" worn by the deceased when living Mr. Burchell, in writing of the Korannas, says: "it is impossible to define the boundaries inhabited by any of these wandering African nations, in fact, with respect to territory, they have none of those ideas which a European attaches to the word." The soil appears never to be considered as property, nor is it ever thought worth claiming or disputing; the water and pasturage of it is all that is held of any value, and when these are exhausted the soil is abandoned as useless. Wherever they find a spring unoccupied, there they plant their huts; and on their quitting, others if they choose come and fix their abode on the same spot. Some of the Koranna clans on the upper part of the Great River are in alliance with the Griquas, while others again lower down have intermarried with one of the tribes of the Bechuana nation. The foregoing account is chiefly from Thompson's amusing Travels and Adventures, which will amply repay perusal.

#### XX-XXI.

#### AMAKOORA CAFFRES.

The national appellation of the Southern Caffres is "Amakoora," the singular of which is "Koora," and their country is sometimes called Amakosina. The Amakooras are the particular tribe that inhabit the immediate frontier of the Colony of South Africa. Graham's Town, the nearest and largest settlement within the Colony, being about 35 miles from the frontier. From the earliest times mutual hostility and depredation seem to have subsisted between this tribe and the Dutch Colonists, and it is the Amakooras who at the present period are in open arms against the Colony. To speculate on the causes of the recent outbreak, or of those which in former years preceded it, would be out of place in a work like this, but there is much reason to apprehend that those causes will be found to have their origin rather with the Christian than with the Caffre.

The tribe of Amakooras appear to have first settled about 200 years ago on the great Kei River, but their origin is not known, nor is the particular spot whence they emigrated. Lichtenstein, and other more recent writers have devoted much of their respective works to a detailed description of these people, and to these I am indebted for the following brief reference to the manners and customs of Their Government is hereditary, and Sandilli, whose deposition by the British Government may be viewed as the immediate occasion of the late disturbances, is son of the celebrated Gaibra, our former friend and ally, and a lineal descendant of Toguh the patriarch of the tribe. The Chiefs are the principal judges in all matters of importance, and next in rank are those selected from the common Caffres as counsellors. The property of the chiefs is in all cases hereditary, that of the counsellors and of the people in general may be claimed by the chief under whom they lived. There is said to be here as much and more freedom among the Amakoora tribes than in many countries more advanced in civilization, but there also exists much injustice and tyranny. They are divided into numerous independent clans, which, while it perhaps renders them weak as a nation, is favourable to the liberty of the lower classes. In all their social habits, as well as in their various customs and ceremonies, their exists a great similarity between all the Caffre nations; but it has been remarked of the Amakooras, that they exhibit less ferocity of character and cruelty of disposition than most of their neighbours, while in shrewdness and cunning they yield to none; their powers of reasoning and subtlety of argument are also remarkable. The crime of murder is not frequent amongst the Amakooras, and it is usually punished by the confiscation of all the property of the offender. Capital punishment is seldom resorted to. Every offence there, if it cannot be settled by the interference of friends, is made the subject of complaint to the Chief, who convenes a public meeting of the tribe to investigate and dispose of the matter. The Chief always acts as President and conducts the proceedings, making his award in accordance with the general opinion. Theft is punishable by fine; so is adultery, though the husband may legally kill his wife's paramour if detected; the offending woman is divorced or suffers corporeal punishment. There are other modes of punishment occasionally in use: such as beating with rods, applying hot stones to the naked body, and exposing the offender to the torment of clusters of black ants. Strangling, drowning, beating to death with clubs, and thrusting the assagai through the body are among their capital punishments; also the horrible one of fixing the offender in the cleft of a tree is occasionally resorted to, which is done by forcibly drawing the tree asunder sufficient to admit the person and then allowing it to close upon him, but these latter tortures are seldom inflicted except for the crime of sorcery and witchcraft, which prevails throughout all the Caffre tribes. Mr. Brownlee, a missionary who resided several years amongst the Amakooras, states that disease is commonly ascribed by them to sorcery, and on every occasion a witch doctor as it is termed is sent for, who never fails to encourage the idea, and pretends that the sorcerer has effected his purpose by hiding some charmed thing about the hut of the afflicted person, which the impostor pretends to find; he then accuses some person as the sorcerer, who is immediately seized and if unable at once to repel the charge, he is tortured into a confession by one or other of the modes above mentioned, and thus conviction is readily obtained, as few can maintain their innocence under such tests. The unfortunate sufferer is next condemned either to a cruel death, to corporeal punishment, or to a heavy fine of cattle.

The Amakooras, however, believe in a Supreme Being as well as in the immortality of the soul, though they have no idea of a future state of rewards and punishments. They pray for success in their hunting excursions; and in sickness, for health and strength; they also invoke the spirit of their deceased relatives, which they call "Shuluga." They have curious notions about thunder and lightning, and if any one is killed by the latter they quit the spot and offer an heifer or ox in sacrifice; and if cattle are struck dead, they bury them. In time of drought it is usual to kill an ox and throw it into the bed of a river as a propitiatory sacrifice.

Amongst their ceremonies may be mentioned the all important one of circumcision, which is a rite common to all the Caffre tribes. With the Amakooras it is usual to set apart the youths to be circumcised in a separate kraal, where they also reside for three months after the operation, spending their time in dancing and other amusements uncontrolled; during the time of this noviciate they are smeared over with pipe clay, afterwards this is washed off and fat and iron ore is substituted, when they are admitted into the society of men.

The females are often betrothed when children; marriage with the Amakooras is a matter of traffic as it is with the Bechuanas; ten oxen is the usual price of a wife, but among the Chiefs five or six times that number is given, and though polygamy is allowed, as in the case of all the Caffre nations, a man of common rank seldom possesses more than one wife, because of the number of cattle he is required to give to the relatives of his spouse. Their funeral ceremonies are also very similar to those which prevail amongst other tribes; in former days they always buried their dead, now they only pay this honor to their Chiefs and to persons of consequence, but like the Zoolus they often carry a sick and dying person into the nearest jungle leaving him to expire, dreading death within their hut or kraal as ominous of misfortune to the survivors; thus it sometimes happens that a person is buried alive, and there have been instances where an individual left to perish in the woods has recovered and returned home, much to the dismay and terror of the relations. The deceased's hut is called the house of the dead, and is always left to decay, no one even daring to touch the materials. The Chiefs are always buried in the cattle fold, as the place of greatest honor.

Both sexes wear a kaross or mantle of some hide, usually of the bullock, but also of the leopard, antelope, or other wild animals. The kaross of the female has affixed to it a long stripe of leather which hangs from the shoulders down the back, and is ornamented with rows of buttons, as seen

in the Plate XX, they also wear a sort of petticoat of leather, and when in full dress they have a kind of turban of the fur of the beautiful little blue buck. From their neck is often suspended a small tortoiseshell filled with the seed of a species of celery, which they make into powder and use in perfuming their The ornaments of the men are copper or ivory armlets, strings of beads suspended from their necks and ears, and, except warriors, most of them wear a girdle of brass beads. Most of the young men have their bodies painted red and their hair curled into small knots, and it is customary for both men and women to have their bodies tattooed, especially on the shoulders. The weapons of war in use among them are the assagai, kirri or club, and the shield, and Amakooras differ little from those common to the other Caffre nations; the assagai or spear is about five or six feet long, with an iron spike at the end of half a foot to a foot in length, some are two inches broad, usually two edged and the whole length like a blade; the shaft is made of the assagai tree, near the spike it is as thick as a finger, while at the upper end it is no thicker than a quill. An assagai can be made to hit objects at 100 paces distant. They throw the kirri as well as strike with it, and both weapons are used as implements of husbandry. Their cultivation and mode of carrying it on is similar to the other tribes, and, like the Zoolus, everything relating to agriculture exclusively devolves on the women. The Amakooras also make bread and beer, such as it is, and travellers have described the latter as only requiring a little more skill in manufacture to be very palatable.

PLATE XX-XXI.

# XXII—XXIII—XXIV—XXVI—XXVII—XXIII—XXIX. MALAYS.

The eight succeeding plates represent a class which have always been and still are of considerable importance in the colony. As slaves, which they were originally, they have ever been esteemed for those qualities which are essential in a good servant. Those born in Cape Town—the present generation—have all been instructed in the common mechanical arts, and in every useful employment for which they may be found to possess capacities suitable. The Malays are instructed as carpenters, cabinet-makers, masons, shoe-makers, tailors, cooks, coachmen, valets, and in every kind of handicraft as well as trade, while the women are brought up to fill the stations of mantua-makers, cook, nurse, and various other domestic offices. The malay coachmen are particularly expert, and excel all our boasted and most accomplished "whips," even of the first rate: it is a common sight in Cape Town to see a Malay driving six horses at full trot, and turning the corners of the streets with the greatest facility; and of late years many may have seen the Graham town mail with eight horses, driven about the streets with the same ease and management that an ordinary driver would charioteer his carriage and pair.

The Malays consider themselves superior to all other slaves, and regard the Hottentots as a very inferior race, being, they allege, descended from ourang-outangs. They pride themselves on their long, glossy, black hair, and their countenances are often very handsome; and some, whose fathers during several generations have been whites, are quite as fair as any European. They are decidedly clever and intelligent, and generally good and faithful servants, but, like all Mahommedans, they are professed followers of the Prophet; they are keenly alive to insult, and mindful as well as revengeful of past injuries. When slavery was recognised at the colony, the value of a Malay slave was very great, sometimes as high as 5000 Rix dollars, but of course, like all other marketable commodities, the price varied according to the known character and qualifications of the individual.

The ordinary pay of a domestic attendant, hired out by his master, was 30 Rix dollars a month, besides the expense of clothing and feeding. The number of the Malays—the descendants of those who had received manumission even when slavery prevailed, was considerable, and by setting up in trade or adopting some useful occupation, either as mechanics or as dealers, they soon became independent, and often accumulated considerable property, a condition wholly beyond the reach of the improvident Hottentot, though born free.

The Malays have a mosque in Cape Town, with a regular priest, established and supported by themselves, and it is a curious circumstance that the ancestor of the present head priest was sent for from the Upper Provinces of Bengal in India, to take the post of spiritual guide and teacher to the Mahometan population of the Cape colony. His son succeeded to the office, which is now held, or was so late as 1844, by some direct or lineal descendant. The Mahommedan mosque at Cape Town is thus described by Mr. Campbell in his amusing travels.—"On Friday, the great day or Sunday of all Mahommedans, I visited their mosque. The place was small; the floor was covered with green baize, on which sat about a hundred men, chiefly slaves, Malays and Madagascars; all of them were clean

white robes made in the fashion of shirts, and white pantaloons, with white cotton cloths set before them, on which at intervals they prostrated themselves. They sat in rows, extending from one side of the room to the other. There were six priests, wearing elegant turbans. A chair having three steps up to it stood at the east end of the place: this had a canopy over it, supported by pillars, resembling the centre of a bed without trimmings. Before this chair stood two priests, who chaunted something in the Malay language, in the chorus of which all the assembly joined. At one part of the ceremony the priests held their ears between the finger and thumb of each hand, continuing to chant, sometimes turning the right elbow upwards and the left downwards, and vice versa. This awkward movement they continued for some time, after which one of the priests covered his head and face with a white veil, holding in his hand a long black staff with a silver head. When the other priest had chanted a little, he mounted a step, halted, and after a second chanting he mounted a second step, and in the same way the third; having reached it, he sat down upon the chair. He descended in the same manner. During these proceedings of the priest, the people continually prostrated themselves at regular intervals. A corpulent priest, standing in a corner near the chair, then repeated something in a very serious singing manner, when the people appeared particularly solemn, after which the ceremony ended."

#### XXX—XXXI.

#### NEGROS.

The class represented in these plates are emancipated slaves, originally brought from Madagascar and the Mozambique, and are distinguished from the Malays by their black colour, woolly hair, and altogether negro appearance. They are, as a class, faithful, patient, and good servants; they are chiefly employed, however, in servile and laborious occupations. Slaves are still occasionally brought into the colony by means of those captured ships which are still unhappily found trading, notwithstanding all the stringent measures for its prevention, and which are condemned at the Cape as legal prizes. The slaves so captured were usually assigned by the Government to different masters for various terms, as agreed upon by those who consent to take them, after which they are free to go where they please. The object of this apprenticeship in the first instance is simply as a protection to the slaves themselves, for whom it would be difficult for the Government to provide in any other way. They have every redress against ill-treatment by their masters and others, but on their first introduction into the colony they are so rude and semibarbarous that it is only by this method that they can be trained into civilized habits and brought into a fit condition to associate with the inhabitants of their adopted country. Thirty years ago it was customary for their owners to bequeath slaves to their children, and these not unfrequently constituted their whole patrimony. As they increased, they were let out on hire to different masters, and ultimately became a sufficient, and in many instances the only source of income. The offspring of a slave woman, whoever the father might be, were always the property of her owner; these were frequently allowed to be the playmates of the children of the family to which they belonged, and as they grew older they sometimes became their associates also, a fact which has been urged in disproof of the charge of cruelty so frequently made against the inhabitants of the colony; but it is to be feared that gentleness of rule formed the exception. In former years every slave or even Hottentot found at a distance from home without a pasbrief or passport, was liable to be taken into custody as a vagabond, which acted as a powerful check against absconding.

#### XXXII.

#### GRIQUAS.

This tribe had its origin from the families of two mixed races of the name of Kok and Berends, two influential persons, both in some way descended from Hottentot chiefs by European fathers. About forty years ago, preferring their freedom to a residence within the Cape Colony, where they had acquired a number of cattle in the service of the Dutch farmers, these people emigrated from Kamiesberg to the country lying between the Orange River and "Koorooman," and first settled at Klaarwater, near the source of the Orange River; they subsequently removed to the country between the Black and Val Rivers, and formed a settlement, the head quarters of which was Philipolis, formerly a Bushman's kraal, where, and in adjoining districts, they now live under the designation of Griquas, though in the colony itself they were always known by the title of Bastaards.

The Griquas are recognised by Government as a distinct and independent people. They are now under the direction of two heads or chiefs,—John Kok to the eastward, and Waterboer to the west. Waterboer is a genuine Hottentot, and was elected by the Griquas, with the consent of the colonial government, as the chief of their community at Philipolis, and he still continues to govern that district, which is quite distinct from what is known as the real Griqua territory, which is now under the rule of John Kok, the son of the original founder of the settlement. The authority of these two chiefs has of late years become more absolute and despotic than at their emigration from the colony. Their language is Dutch. From frequent intermarriages with the pure Hottentots, the Griquas have by degrees lost almost entirely all traces of Dutch blood, as may be readily seen on comparing these two sketches with those of the real Hottentots. They principally subsist by breeding cattle and sheep; they also rear a great number of horses, which are either sent into the colony by themselves for sale, or they are sold to traders at their stations for that purpose. They are fond of hunting, and parties make frequent excursions into the far interior to kill elephants and other large game. The Griquas inherit the natural indolence of the Hottentots, and in consequence the cultivation of the land is very much neglected, and they are much impoverished as a people, while the extreme dirtiness of their habits has produced a variety of diseases amongst them. They have no facility of getting spirits, and thus, happily, they are debarred from indulging a vice so fearfully prejudicial to the happiness and moral improvement of their neighbours. They are very fond of tea and coffee, and indeed they spend all their money in these two articles. The Griquas early became an object worthy the attention of the missionaries, whose station amongst the Bushmen at Zak River happened to break up about the period the Griquas emigrated, but unfortunately their labours, as far as morality is concerned, do not appear to have met with that success which might have been expected; but their religion, such as it is, is protestant, inherited from the Dutch. The Griqua women it is said are never duly obedient to their husbands until they have undergone what they consider a salutary castigation, and there is scarcely a man who does not occasionally beat his wife.

#### XXXIII.

#### OX WAGGON.

A team, or span of oxen as it is termed in the colony, consists of ten in number, which are actually required to draw a loaded waggon on the ordinary roads in the interior, from which some estimate may be formed of their general condition. In the more difficult passes, no less than sixteen or twenty are needed. The usual rate of travelling is from two to three miles an hour, of course varying with the nature of the roads. This mode of travelling is peculiar to the colony, the state of the roads and economy, with the great distance between the stations in the interior, rendering its adoption universal. The skill acquired by the drivers is very remarkable, and affords strong proof of what practice and necessity can accomplish under the most unfavourable circumstances. All the address of an European coachman vanishes entirely before the dexterity of the African colonists. In a brisk trot, or even at a gallop, they are perfect masters of eight oxen, and avoid with astonishing precision every hole and stone on the road. Each team requires a driver and leader, and as it is necessary, for contingencies, to have a number of loose or spare oxen as well as sheep for slaughter, and occasionally a horse, an individual or two are required to bring them up in the rear; the task is not an easy one, for frequently the oxen take one course, the sheep another, and the horses a third. Moffat amusingly describes the disgust which a raw traveller manifests on first introduction to the conveyance which is to be his home during the projected expedition. The first thing—the waggon, in his estimation, is an awkward, heavy vehicle, and though he never in his life was in a wheelwright's shop, he pronounces it clumsy and capable of improvement, but at last is forced to confess that its size and mechanism are inimitably adapted to the ravines and rocky ascents over which it must pass; he is next wearied out of patience with the slow and measured paces of the oxen going only two or two and a half miles an hour, and only seven or eight hours a day; the next cause of annoyance is the apparent awkward harness, which he declares can be easily improved, though it has not been done yet; and then he finds fault with the people who, not understanding the English language and he knowing but little or nothing of theirs, preclude the possibility of things being done as he wishes. His oxen then stray; one man is tardy, another lazy, and a third runs away, and probably relieves him of a trifle of his load, which has brought him to a halt in the bed of a river or on the side of a bleak mountain. All these little trials, and greater ones, are inseparable from an expedition into the interior of the colony, and succeeding travellers benefit little by the experience of their predecessors; each in his turn has to endure the same annoyances—to which at last he becomes accustomed, and views them with patience and resignation, and perhaps at times with pleasure, inasmuch as they tend to relieve the monotony of a tedious transit across the desert plains of Africa.

#### XXXIV.

#### BASUTO CHIEF.

The Basutos have within the last few years presented one of the most remarkable fields for missionary labour of perhaps any known race in the world. It is mainly to the energetic labours of the French Protestant Mission that so many of this tribe have been brought to a knowledge of the truth, and although their king Mosheshe has not yet embraced Christianity, several of his sons have long since done so; but apart from these results, which are the ulterior object of every Christian Mission, effects next only in importance to conversion have manifested themselves universally throughout the country subject to them. A most interesting account was published in Paris in 1844-5, by M. Arbousset, detailing the operations of the French Mission, and not the least onerous part of their labours was the creation of the Basuto alphabet and language in written characters produced by sound, and the fact that many hundreds are now able to read and write, although it was only so late as the year 1838 that the Missionaries first settled in the country. I have myself seen two of the king's sons, who visited Cape Town in 1844, probably those alluded to in Moffat's interesting work, and their knowledge of Scripture and their facility of quotation and explanation was something remarkable. The Mission is said to exert an influence over at least 12,000 souls; public worship is well attended at Morijah, their head station, and the Sabbath punctually observed. The influence exerted by Mosheshe over the minds of the people has been a most effective auxiliary to the labours of the Missionary. But the character of the plate perhaps hardly warrants even this brief reference to Missions:—it is a sketch of a Basuto warrior; the shield, which is always held in his left hand, is of a peculiar form, besides being smaller than that of many of the Caffre tribes, and seems only capable of defending the hand which grasps it; the same hand also holds a spear, and a rod or stick bearing a plume of black ostrich feathers; these are tied round a stick of about the size of the shaft of an assagai, which is covered, as shewn in the plate, for two or three feet along the upper part of it, their points turning outwards. This feather stick, as it is styled by travellers, is mainly used when in pursuit of game, and is often of great service to the natives when hunting or suddenly coming in contact with the larger or more savage wild animals; on such occasions if, in approaching too near, the animal should suddenly turn round upon them, the ostrich feather stick is immediately fixed in the ground, and thus affords the huntsman the only chance of escape, for as this apparatus is always carried in a manner most conspicuous, as shewn in the sketch, the animal, seeing it standing up before him, invariably mistakes it for the man himself, and wreaks his fury upon it, by which stratagem the man gains time, either to effect his escape or till his companions come up to his assistance, and Mr. Burchell, from whose work the foregoing description is taken, mentions that in this manner the life of one of his Hottentot servants was on one occasion saved from an enraged rhinoceros.

### XXXV.

#### HOTTENTOT MUSICIAN.

This sketch represents a musician of the Hottentot tribe. The instrument in his hand is called a gorah. Burchell says that in form and appearance the gorah may be compared to the bow of a violin; but in its use and principle, he adds, it is quite different, being in fact that of a stringed and a wind instrument combined, and so far resembles the Æolian harp; but with respect to the principle on which its different tones are produced, it may be classed with the trumpet or French horn, while in the nature and quality of the sound it gives, at least in the hands of an experienced master of it, the gorah approaches the violin. It consists of a slender stick or bow on which a string of catgut is strained, to the lower end of which is attached a flat piece of the quill of an ostrich, about an inch and a half long, so as to constitute a part of the length of the string; this quill being applied to the lips, is made to vibrate by strong inspirations and expirations of the breath, each of which, ending with an increased degree of strength, has always the effect of forcing out the upper octave in the same way as produced on the flute, an instrument which may be made to imitate the gorah sufficiently near to give some idea of it. It requires great exertion to bring out the tones loudly. Burchell, whose travels were published in 1822, gives a detailed account of the manner of playing the instrument and of the notes which are produced from it; but it would not sufficiently interest the general reader to enter into these particulars here.

#### XXXVI.

#### PAARD WAGON OR HORSE WAGON.

This is so called in contradistinction to the more common wagon drawn by oxen which travels usually about three English miles an hour, while the horse wagon, or as it is called in the colony the paard wagon, goes at the rate of about six miles in the hour, varying however according to the state of the roads. It is more frequently used for the conveyance of persons, and seldom for goods or other loads; it is in fact, as Burchell says, the Colonists carriage of pleasure. The only mode of travelling is either on horseback or in wagons drawn by horses or oxen. The hardness of the roads quite prevents the use of European carriages out of Cape Town and its immediate vicinity, but there is now a mail coach which twice a week leaves Cape Town for Graham's Town, a distance of nearly 500 miles, and indeed of late years, even since Moffatt wrote his travels, 1840—42, very considerable strides have been made for facilitating the means of communication and transit between the several stations in the colony.

### XXXVII—XXXVIII—XXXIX.

#### ZOOLUS.

The Zoolu men are without exception the finest race of people to be found in southern or eastern Africa. They are tall, athletic, well proportioned, and good featured; they are cleanly and respectful. War seems their prevailing passion, and an insatiable thirst for the blood of their enemies their predominant vice; they are momentarily violent, even among themselves, but their passion soon subsides, and their rancour softens into friendship; they are capable of enduring great fatigue, both in war and hunting excursions, and their activity is beyond comprehension. Dancing and singing are their chief amusements, on which occasions their females are permitted to be present; their war-songs are indescribably ferocious, and indicate a savage eagerness for slaughter. They have nothing to do with the domestic duties of their families, their sole occupation being to attend the king on all public amusements, and to accompany the warriors to battle in the capacity of servant or attendant. They keep their heads shaved, except a ring on the crown (see plate XXXVIII), from which is usually suspended a bunch of feathers on either side. Every other part of their body is left naked, save so much as decency demands should be covered, and this is done by means of strips of manufactured hides and skins of wild animals, fastened about the waist and reaching to the knees. They are generally decorated with beads, and often with brass bangles, when at their own kraals, but not in the presence of the king without special permission. They have wives ad libitum, their number depending upon their means of purchasing them, the highest price seldom exceeding ten cows; they cannot sell them again, but may dismiss them if they become refractory, which however is seldom done, for death usually follows the most trifling The Zoolus rule over their wives with a despotic sway, and they are never permitted to leave the kraals except at particular seasons, such as planting or gathering the corn. They have peculiar ceremonies with regard to the planting of corn, for which purpose the implement seen in the plate XXXVII is used. They meet twice a year from all parts of the nation at the residence of the king, and plant two immense fields for his majesty's use. At harvest the monarch appears at the head of his warriors to aid in gathering the corn, and no one is allowed to eat of the new corn before the king has himself commenced, and no one in the country is permitted to reap until a general order is promulgated. The Zoolus have no thought for the morrow, and in consequence they are often between seed-time and harvest greatly straitened for vegetable diet, and are obliged for weeks to subsist solely on milk and such animal food as chance may furnish. Before eating the new year's corn the warriors all meet at the king's, when his majesty, decorated in herbs and corn leaves, as well as beads and bangles, surrounded by his warriors and a great number of boys, performs a ludicrous ceremony and announces his permission for them to eat of their new crop. Standing at the head of the kraal, he runs backwards and forwards three times towards the warriors, followed by the boys whistling as loud as they can, each time throwing a calabash, indicative of his command to garner and eat of their new food. At this period all reserve is thrown aside, and the chiefs converse freely with their sovereign; they conclude the ceremony with a dance, after which they disperse.

The females are generally of a middle stature, rather prepossessing than otherwise, their figures being somewhat graceful, and their features pleasing and regular: the stoutest are esteemed the handsomest and most attractive. They are extremely hospitable to strangers, but they are not much gifted with the softer passions, and have very little feminine sensibility. Any unfaithfulness on the part of a wife is punished by the death of herself and her paramour. The females perform all the manual labour of agriculture, the men do nothing; indeed everything relating to husbandry is performed by the women. They cannot marry before they are fourteen years of age, up to which period they always remain in a state of nudity. The Zoolus have no idea of a deity, and no knowledge of a future state: they cannot comprehend the mysteries of creation. They sacrifice to their departed friends, whom they conceive to be in existence. They are most superstitious, and the practice of sorcery is very common; but the most singular of their superstitions, perhaps, is that which arises from the appearance of the "tiger cat," or "imparker" as it is called by them. The appearance of this animal is the cause of universal lamentation and woe, it being an omen that witches are near, and that they have brought the tiger cat to destroy some one in the kraal: and these superstitions are not confined to the common people, but extend from the king and his warriors downwards through all classes. Circumcision is a rite invariably practised by the Zoolus, as with almost every other Caffre tribe. They have no funeral rites: when a man dies, the body is dragged on the ground by his wife or mother, or nearest female relation, to the jungles, where it soon becomes the repast of wolves and other wild animals; but in the case of the king, or a principal chief, he is buried in the hut in which he breathes his last; a deep hole is dug, and the body is put into it, standing erect, with the head out of the ground; the hut is then fenced round, and people are stationed night and day to guard it for twelve moons. These are the only funeral ceremonies observed, but their superstition in regard to their dead is such, that they not unfrequently carry the dying into the jungles, leaving them to perish there, rather than they should be taken away after death. The Zoolus have no written language, nor have they any knowledge of characters. doubtless the most extraordinary people in existence, if we look into all their peculiarities of character; and although they are in a state of perfect simplicity, yet there is a cunning about them, and an irrevocable desire for indulging in all their savage propensities, that makes it quite necessary to be on the watch against their designs. Their government is generally despotic, but neither hereditary nor elective, the succession usually depending on the murder of the reigning king, which takes place when he begins to exhibit signs of age. The writer of the interesting travels and adventures in Eastern Africa, from whose work the above description is mainly taken, adds, that the power of the monarch is not only despotic but even atrocious,—he can command indiscriminate massacres by his nod, his warriors and chiefs being always willing instruments at his command, at the same time that they form the only check to his power, as from them alone has he reason to apprehend danger. They are a morose, sullen, savage set, fit only for deeds of darkness and the devastations of war, in which they delight, and which indeed may be said to form their only occupations. In the same work will be found a very interesting account of the first visit by Europeans to the country of the Zoolus, of their reception by the tyrant Chaba, then King of the Country, who has always been favourable to the whites; and the reader will be well repaid by a perusal af the detailed history of these people, and the formation of the first settlement at Port Natal on the east coast or country of the Zoolus.

#### XL.

# A MATABELE WARRIOR.

The tribe of Caffres designated the "Matabeles" is of Zoolu origin, to which nation they properly belong; they are ruled by their king Moslekatse, a character described by Moffat as the Napoleon of the desert. The present sketch represents a warrior chief; the peculiarity of the dress, or rather of its manufacture, can hardly be delineated in a drawing. That part of the dress answering to the kilt of our highland regiments is composed of monkeys' tails, or when these are not procurable in sufficient number, the skins of cows or antelopes are cut up into strips to resemble the monkeys' tails as nearly as possible. It will be observed in the coloured sketch that the hangings, so to call them, on the arms and knees are white; these are usually the tails of cows, and only white ones are used for the purpose. The Matabeles are distinguished by the form of their shields as well as by parts of their dress, which materially differ from many other of the Caffre tribes. The warriors, or the army of the Matabeles, are divided into regiments, the distinguishing characteristic of several being the colour of their shields, some being red, others black, others spotted, according to the skin with which the shield is made: in most other of the Caffre nations they are promiscuously ranked, but with the Matabeles it is the colour of the shield generally by which each set or regiment of warriors is known and distinguished. Besides the shield, they also use a short spear and a kind of club, similar to the "kirri" in use by the Bechuanas; this latter implement of war is generally made of the horn of a rhinoceros or of some hard wood, and is seldom used for close combat, but is thrown at any object, and with such unerring precision that they are able to strike dead the smaller antelopes, and that at some little distance. The spear, on the contrary, is only intended for close combat, and not for throwing, which in warfare with other tribes who are accustomed to hurl their javelins, gives the Matabeles a very great superiority when they happen to overtake their enemies. The Matabeles must conquer or die; and if one return without his shield or spear, at the frown of his sovereign, he is instantly despatched by another. They look best in their war-dress, which is only worn on great occasions; at other times, like the Caffre tribes in general, they are in a state of nudity. A brief description of Moslekatse would perhaps be as interesting as anything else I could introduce in this limited space connected with this tribe, and the reader is referred to Moffatt's detailed account for more particulars of this extraordinary personage and the nation over which he presides. When a youth, the father of Moslekatse was the chief of an independent tribe; his people were attacked by one more powerful, and routed, when he took refuge under the sceptre of Chaka, then king of the Zoolu nation, and who was at that time rendering his name terrible by deeds of crime. Moslekatse offended Chaka on one occasion, by reserving to himself part of the spoils of a marauding expedition: to escape Chaka's fury Moslekatse fled, accompanied by a number of his master's warriors, who were attached to him from having so long and so successfully served under his immediate command. The career of Moslekatse, from the period of his revolt to the time he was met by Moffatt, formed, writes that traveller, an interminable catalogue of crimes. He moved far to the north with his followers, and soon there was scarcely a mountain over extensive regions but bore the marks of his deadly ire. His experience and native cunning enabled him to triumph over the minds of men, and made his trembling captives adore him as

an invincible sovereign. He trained the captive youths in his own tactics, so that the majority of his army were foreigners; but his chiefs and nobles gloried in their descent from the Zoolu dynasty. He had carried his arms far into the Tropics, where however he has more than once met his equal, and on one occasion of 600 warriors only a handful returned, to be sacrificed merely because they had not conquered or fallen with their companions; by means like these, it may be said, He dipped his sword in blood, and wrote his name on lands and cities desolate. In his person he was about the middle stature, rather corpulent, with a short neck, and in his manner he could be exceedingly affable and cheerful. His voice, soft and effeminate, did not indicate that his disposition was passionate, and happily for his people it was not so, or many would have been butchered in the ebullitions of his anger. To sympathy and compassion his heart was a stranger, though he was not at times wanting in consideration and kindness, as well as gratitude. Although his tyranny was such that one would have supposed his subjects would execrate his name, they were the most servile devotees of their master; wherever he was seated, or wherever he slept, a number of sycophants, fantastically dressed, attended him, whose business was to march, jump and dance about, sometimes standing adoring his person, then manœuvring with a stick and vociferating the mighty deeds of valour performed by himself and Machabane. Some of these exclamations were as follows:-O Pezcolu, king of kings, king of the heavens, where are the mighty before the presence of our great king? where is the strength of the forest before the great elephant? His enemies are consumed before him, king of kings! Father of Fire, he ascends to the blue heavens: he sends his lightning into the clouds, and makes the rain to descend. Ye mountains, woods and grassy plains, hearken to the voice of the son of Machabane, king of heaven! This is a specimen," adds Moffat, "of the high sounding titles which meet the ear of this proud mortal." "I tried again," writes Moffat, "to explain to him the character of the British government, the extent of our commerce, and the good our nation was doing in sending the gospel of peace and salvation to the nations which knew not God, and told him also that our king had his instructors to teach him to serve that God who alone was King of kings, and King of the heavens. Whereupon he asked, 'Is your king like me?' I was sorry I could not give him a satisfactory reply. When I afterwards described the blessed effects of peace, the populousness of my own country, the industry of the people, and the number of sheep and oxen daily slaughtered in the great towns, he exclaimed, 'Your nation must be terrible in battle: you must tell your king I wish to live in peace.' "



# XLI-XLII.

#### BOSJEMANS-or BUSHMEN.

These two plates represent a male and female of the Bosjeman or Bushmen tribe of the Hottentot The word Bosjeman, or anglicised Bushman, is a mere Dutch term signifying what the word imports, namely, men living wild among the bushes, and it is applied to several tribes of the Hottentot race. The Bushmen are all strikingly low in stature, their average height being about 4 feet 4 inches; the women are still less, and ugly in the extreme. The colour of their skins is lighter than most of the Sparing as nature has been in the distribution of her gifts, necessity has taught the Bosjeman the use of several plants wholesome to appease hunger, but which no one would think of using elsewhere. Many of the lily species have a nutritive bulb, and is much used; when roasted it has the flavour of a chesnut. In some parts, however, as on the banks of the great river, they can procure easily and abundantly the means of supplying their wants; but in others again, where there is a deficiency of these means, they are often in a deplorable situation, and from long privation waste away to mere skeletons. Wholly unaccustomed to any ideas of property, or to any other ties that bind civilized society,-possessors of no other wealth than their bows and arrows,-their whole attention turned to satisfying their animal necessities in the readiest and quickest manner, it ought not to be considered as any great reproach to them that they are ready to take what they want, wherever it is to be found. The Bushman is fond of taking up his abode in caverns or clefts of the rocks; in the plains he makes himself a hole in the ground, or gets into the midst of a bush, and one that has served many times as the retreat of a Bushman has quite the appearance of a huge bird's-nest. They generally eat their flesh raw, and chew it very little. "There is, perhaps, no class of savages," writes Lichtenstein, "who lead lives so nearly approaching those of the brute creation,—none, perhaps, who are sunk so low, who are so unimportant in the scale of existence as the Bushmen; none, whose wants, whose cares, and whose joys are so low in their nature, and who, consequently, are so little capable of cultivation; and certainly no other tribe of savages has yet been found in whom so high a degree of brutal ferocity is united to so much craft, and so many proofs of real power of mind." To sleep, to eat, and to drink, are the only wants,-smoking hemp, about the only pleasure the Bosjeman knows, yet he can forego these longer than any other human being. The very same man, who with four or five of his fellowcountrymen will devour a sheep in an hour or a quagga in half-a-night, will be able to fast three or four consecutive days, even without this abstinence being preceded by such a feast. The Bushmen never stop to meet an adversary in the open field, and a single musket-shot will put a hundred to flight: to aim their arrows, which are usually poisoned,—these arrows are usually carried as seen in Plate 37,—at the unarmed from some secure skulking-place is their only mode of warfare.

In concluding this brief account of these astonishing people, it is worthy of remark that all writers seem agreed as to the utter impracticability of reclaiming them. Moffat, in his interesting work, exclaims: "Poor Bushman! thy hand has been against every one, and every one's hand against thee." Barrow speaks of the abominable expeditions which were at that time and for years previously carried on under the authority of Government against this unhappy race of mortals: and it

is a well authenticated fact, that in proportion as they were hunted by the boors, their ferocity towards the Christians increased: and when we remember, that at one time expeditions were formed for the express object of extirpating the race, though happily not under our Government, it leaves the melancholy inference on the mind, that their present degraded and barbarous condition is partly owing to the measures of those who held a place among rational beings, and even dared to call themselves Christians.

As the portrait of the female Bushman is somewhat remarkable, it may be as well to add that Barrow, in his work published in 1808, in which he gives a fac simile of the present plate, affirms that it is no way exaggerated. He writes: "The great curvature of the spine, and the remarkably extended protuberance behind, if it may so be termed, are characteristic more or less of the whole Hottentot race; but in some of the small Bosjemans, they are carried to such an extravagant degree as to excite laughter. If (he adds) the letter S be considered as one expression of the line of beauty to which degrees of approximation are admissible, some of the women of this nation are entitled to the first rank in point of form, a section of the body from the breast to the knee forms really the shape of the above letter." The projection of the posterior part in one female measured five and a half inches from the line touching the spine; this protuberance consisted entirely of fat, and when the woman walked it exhibited the most ridiculous appearance imaginable, every step being accompanied by a quivering and tremulous motion, as if two masses of jelly had been attached behind her. The average height of the women is four feet. Nature, in the whole formation of this race, seems to have transgressed the bounds of delicacy, and to have made it almost disgusting." In no written account of subsequent travellers have I found so accurate a description of the annexed plate, and indeed it might naturally be supposed that Barrow had imposed on the credulity of his readers, but this is not the case; his statement has been fully confirmed to me, in its most minute details, by a traveller of a very recent date, and whose travels it is hoped may still appear before the public, while the plate itself, which was drawn from nature by a third party, is a further testimony to the correctness of Mr. Barrow's picture. It is, perhaps, necessary to add, that all that has been here written refers exclusively to what are called the Southern Bushmen, whose diminutive form and other peculiarities may be attributed to starvation. The same tribe further north are altogether a finer race of people, and are famed for being dexterous hunters; their habits of life are the same, but their superiority is alone attributed to their being better fed.



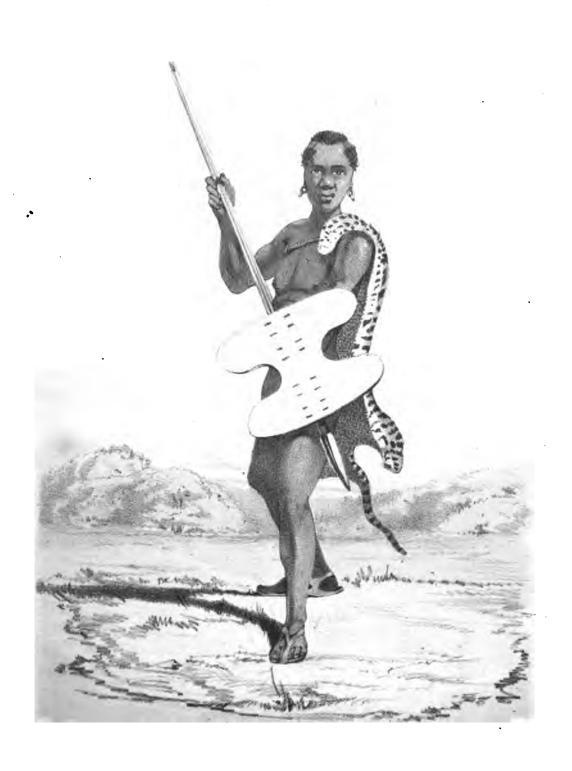
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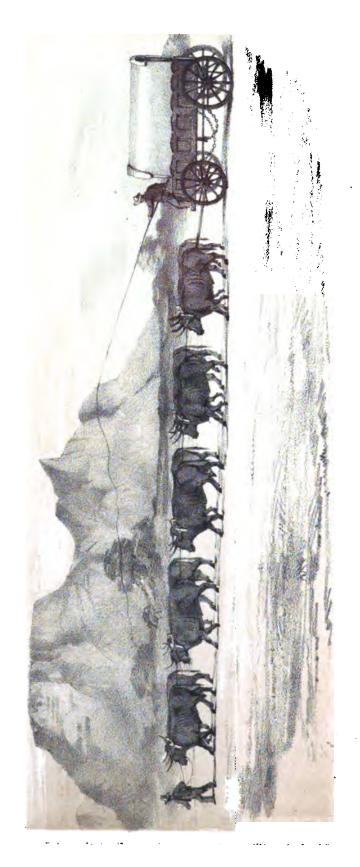
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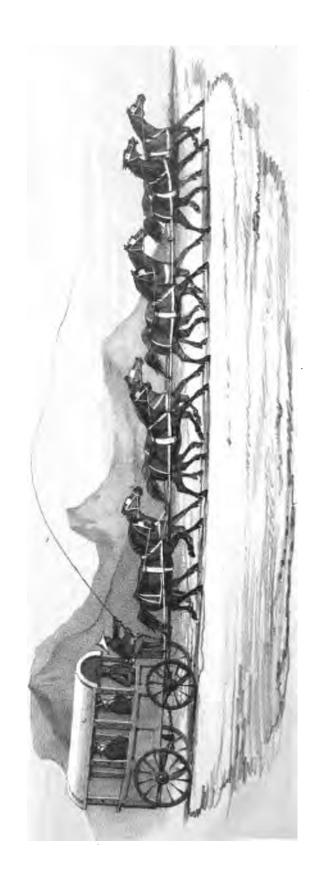


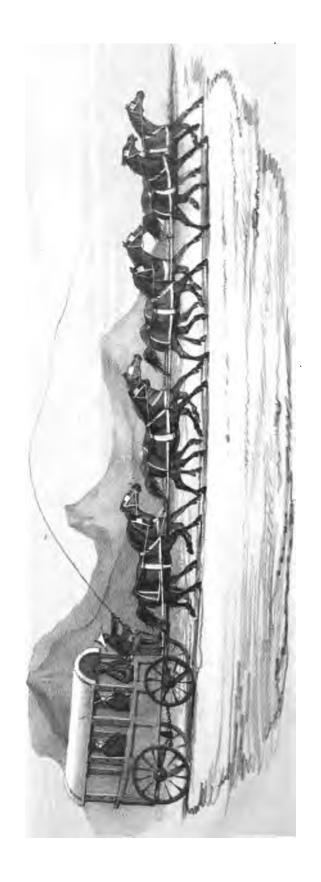


















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